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University, and others; while the presence and coöperation of President Porter, of Yale; President Anderson, of Rochester University; Professor North, of Hamilton College; Professor Torrey, of the University of Vermont; President Dodge, of Madison University; Mr. James M. Libbey, of the "Princeton Review;" Rev. Dr. Millard, of Syracuse; and many others, are confidently expected.

The New York State Teachers' Association, meeting in Saratoga, July 5th, 6th, and 7th, through their President, Professor Jerome Allen, of the State Normal School, Geneseo, offers to the recognized attendants upon the Kant Centennial the same privileges, "in all respects," as are enjoyed by themselves, in respect to railroad and steamboat fares and hotel accommodations. Your presence is cordially invited.

JOHN W. MEARS.

KANT'S "CRITIQUE OF PURE REASON."

The following article, which appeared in the *Boston Advertiser*, from the pen of Mr. Edwin D. Mead (whose translation of *Hegel on Jacob Boehme* for this Journal will be remembered), is so appropriate to the time, and so full of interesting information, that we reprint it entire:

It is just a hundred years since the appearance of Kant's "Critique of Pure Reason," the most revolutionizing work in the whole history of modern thought. The centennial is being observed with great devotion in the scientific world of Germany, and will be appropriately recognized everywhere. The Concord School of Philosophy announces a special Kant week, and the reviews will all be stimulated to active discussion of the great thinker's varied work and influence. The "Critique of Pure Reason" is, of course, Kant's *magnum opus*, but it is only one of the three constituent parts of his philosophical system. It is quite impossible to understand Kant's purpose and significance without reading the "Critique of Practical Reason" and the "Critique of Judgment," especially the former. In the *Kant-Cyklus*, arranged for the last Semester by the Philosophical Society of the University of Leipzig, in commemoration of the centennial, the thesis maintained by one of the essayists was that the principal aim of the "Critique of Pure Reason" was the establishment of a moral theology. This conception, not a new one, to be sure, is not without very much reason. The "Critique of Practical Reason" is the exposition of this moral theology, and the most important ethical work altogether which has appeared in modern time, or, perhaps, in any time. It is the positive portion of Kant's system and the foundation of the philosophy of Fichte. Yet it is only within a year or two that this great work has become accessible to the English reader, through Mr. Abbott's careful translation. The "Critique of Judgment" has never yet been translated, though it is understood that a competent scholar is engaged in the work, and we may hope presently to have a fairly complete English edition of Kant's greater works. There are translations of the "Prolegomena," of the "Metaphysics of Ethics," and of the "Religion of Reason"—good translations, for the most part, but students do not seem to be so well aware of this as they should be. As to Kant's other works, so little is generally known that the complete list of his writings, which follows, will, it is hoped, be read just now with interest by many. The writer does not know of any such list in English. Kant's intellectual activity extended to almost every province, and in politics, æsthetics, and the natural sci-

ences, as well as in ethics, religion, and metaphysics, he has written what will last forever. The dates of the publication of the various works are given for the convenience of those who may be interested in tracing the development of Kant's thought. Kant was born in 1724, and was consequently fifty-seven years old when the "Critique of Pure Reason" appeared. Of all the works which he published before 1781, that which probably attracts most attention to-day is the essay upon the "Theory of the Heavens," published in 1755, in which the nebular hypothesis was propounded and maintained forcibly and in detail. The theory of Laplace should be called the theory of Kant, and, indeed, is beginning to be called so by many scientific men. Of the other smaller works of Kant, none is more remarkable than that entitled "Eternal Peace," which was the first loud note of internationalism, and contains a distinct programme for the "federation of the world."

1747. Thoughts upon the true estimate of Working Forces, and a consideration of the arguments of Herr von Leibnitz and others in the mechanical controversy, with preliminary remarks upon the force of bodies generally.

1754. A consideration of the question, Whether the earth, in its revolution around its axis, has undergone any change?

1754. The question, Whether the earth grows old, physically considered?

1755. A General History of Nature and Theory of the Heavens, or an Inquiry into the Constitution and Mechanical Origin of the Universe, from the standpoint of the Newtonian Laws.

1755. Some brief remarks upon Fire

1755. A New Examination of the First Principles of Metaphysical Knowledge.

1756. Upon the Causes of the Earthquakes from which the western parts of Europe suffered toward the end of the preceding year.

1756. Descriptive Account of the most remarkable incidents in connection with the Earthquake which shook a large portion of the earth at the end of 1755.

1756. Supplementary remarks upon the recent Earthquakes.

1756. On the use of a Geometrical Metaphysics in Natural Science.

1756. New Observations, explanatory of the theory of the Winds.

1757. Outline of a proposed course of lectures in Physical Geography, with a brief appendix upon the question, Whether the reason why the west winds in this section are damp is that they have swept over a great stretch of sea?

1758. A New Theory of Motion and Rest, with a consideration of the effects of the theory upon the first principles of natural science.

1759. Some brief observations upon Optimism.

1760. Thoughts upon the untimely death of Herr Joh. Friede. von Funk, in a letter to the mother of the deceased.

1762. A Demonstration of the subtile deceptiveness of the four syllogistic forms.

1763. A Letter to Fräulein Charlotte von Knobloch upon Swedenborg.

1763. An Attempt to introduce the conception of Negative Quantities into Philosophy.

1763. The only possible ground for a Demonstration of the existence of God.

1764. Opinion concerning the adventurer, Jan Pawlikowicz Zdomozyskich Komarnicki.

1764. A Study of the Diseases of the Head.

1764. Observations upon the Feeling of the Beautiful and the Sublime.

1764. An Inquiry into the soundness and clearness of the principles of Natural

Theology and Morals; in answer to a question proposed by the Berlin Royal Academy of Sciences in 1763.

1765. Programme of Lectures for the Winter Semester of 1765-66.

1766. Dreams of a Clairvoyant, illuminated by Dreams of Metaphysics.

1768. Upon the ground of distinguishing particular divisions in Space.

1770. Upon the Form and Principles of the world of Sense and the world of Thought.

1771. Review of Moscati's work upon the difference in the structure of Men and Animals.

1775. Upon the different Races of Men.

1776-78. Essays and Reviews upon Basedow's Philanthropin.

1781. CRITIQUE OF PURE REASON.

1783. Prolegomena to every future Metaphysic which can possibly rise in the form of a science.

1783. A Review of Schulz's Attempt to establish an Ethical System for all men without distinction of Religion.

1784. Idea of a Universal History from a cosmopolitan standpoint.

1784. An answer to the question: What is *Aufklärung*?

1785. Reviews of Herder's Ideas upon the Philosophy of the History of Mankind.

1785. Upon Volcanoes in the Moon.

1785. Upon the injustice of Publishers' Piracies.

1785. A Scientific Principle of Classification for the Races of Men.

1785. First Principles of the Metaphysics of Ethics.

1786. Conjectural Beginning of Human History.

1786. Review of Gottl. Hufeland's Inquiry into the Principles of Natural Law.

1786. What is it to fix one's latitude in thought (*sich im Denken orientiren*)?

1786. The Metaphysical Principles of Natural Science.

1786. Remarks upon Ludw. Heinr. Jakob's Criticism of Mendelssohn's *Morgenstunden*.

1788. Upon the employment of Teleological Principles in Philosophy.

1788-91. Seven short essays: Is the Fact of Thinking an Experience? Upon Miracles; Refutation of Problematical Idealism; On Special Providence; On Prayer; On the Momentum or Velocity of Bodies at the First Instant of Falling; On the Formal and Material Significance of Certain Words.

1788. Critique of Practical Reason.

1790. Critique of the Judgment.

1790. Upon a Discovery by which an already existing Critique of Pure Reason shall enable us to dispense with all new ones.

1790. Upon Fanaticism and the means of guarding against it.

1791. Upon the Miscarriage of all philosophical attempts in Theodicy.

1793. Religion within the limits of Reason.

1793. Upon the common saying: A thing may be good in Theory, but not in Practice.

1794. Something upon the influence of the Moon on the Weather.

1794. The End of all things.

1794. Upon Philosophy in general: an introduction to the Critique of Judgment.

1795. Eternal Peace: a philosophical scheme.

1796. Upon the Organ of the Soul: a letter to Sömmering.

1796. Upon a certain genteel Tone which has recently made itself apparent in Philosophy.

1796. Settlement of a Mathematical Controversy which rests upon a misunderstanding.

1796. The Announcement of the approaching Conclusion of a Treaty of Eternal Peace in Philosophy.

1797. The Metaphysics of Ethics. First Part: Metaphysical Principles of Law. Second Part: Metaphysical Principles of Morals.

1797. Upon an alleged right to Lie from motives of Humanity.

1798. Upon Book-making and Publishing: two Letters to Friedrich Nicolai.

1798. The Conflict of the Faculties. [This work contains the well-known essay upon the Power to overcome bodily affections and disorders by the pure exercise of the Will.]

1798. Anthropology, Pragmatically considered.

1800. Prefatory note to Lachmann's Examination of the Kantian Philosophy of Religion.

1800. Prefatory note to Mielcke's Lithuanian Dictionary.

1800. Logic: A Handbook for use with Lectures. Revised for publication, at the author's request, by Gottlob Benjamin Jäsche.

1802. Physical Geography. The author's MS., revised by Dr. Fr. Theod. Rink.

1803. On Pedagogy. Edited by Dr. Fr. Theod. Rink.

1804. Essay upon the question: What are the real advances which metaphysics has made in Germany since the times of Leibnitz and Wolf; a prize question proposed by the Berlin Royal Academy of Sciences in 1791. Edited by Dr. Fr. Theod. Rink.

The complete editions of Kant's works contain, in addition to the above, various public declarations of Kant, poetical tributes to deceased colleagues, collections of apothegms and interesting observations from his note-books, and portions of his correspondence with Lambert, Moses Mendelssohn, Marcus Herz, Reinhold, Jacobi, Fichte, Schiller, and others.

EDWIN D. MEAD.

BOSTON, MASS.

BAYARD TAYLOR'S INVOCATION OF GOETHE.

(A free translation of his "*An Goethe*," prefixed to his translation of Faust.)

Exalted soul, to spirit realms translated,
Wherever thy bright dwelling-place may be—
To higher being art thou new created,
And singest there the fuller litany.
From chosen striving—tasks divine thou'rt learning,
From purest ether where thou breathest free,
Oh, bend thee to the fav'able returning
Of these last echoes of thy minstrelsy!

The wreath, dust-covered from the ancient Muses,
In splendor new thy daring hand did bear—
Thou solv'st the riddle of remotest ages,
Through newer faith, intelligence more rare.